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THE
GROUNDS
OF
THAT DOCTRINE
which is according to
Godlineſſe.

Or
A brieſe and eaſie Catechiſme,
(gathered out of many other)
with Graces and Prayers
for them that want
better helps.

By T. V. B. of D. Vicar of *Cockfield* in
Southſex.

The ſecond Edition.

LONDON.
Printed by T. C. and R. C. for *Michael
Sparke*, dwelling at the blue Bible
in *Greene Arbor*, clo. loc. XXX.

THE
GROUNDS

OF
THAT DOCTRINE

which is according to

God's will

A brief and easy Catechism

(containing one of every article)

with Catechisms and Prayers

for them that want

to be saved

By W. B. of D. Minister of the Gospel in

England.

The second Edition

LONDON

Printed by T. C. and J. C. for A. K.

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in Queen-Street, near St. Dunstons Church



A
Briefe Catechisme,
with Prayers and
GRACES.

CREATION.

Question.



Ho made you?

Answer. ^a God ^b Almighty, the ^c Maker and ^d Governour of all things.

^a *Esay 44.2. Thus saith the Lord that made thee and formed thee from the wombe; he will helpe thee. See Psal. 139. 13. 14. 15.*

^b *Gen. 17. 1. I am God Almighty.*
^c *Iob. 42. 2.*

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¶ *Esay 44.24. Thus saith the Lord thy Redeemer, and hee that formed thee from the wombe, I am the Lord that made all things, that spread out the heavens alone, and stretched out the earth by my selfe. See Nehem. 9.6. Gen. 2.4.5.*

¶ *Psal. 103.19. The Lord hath prepared his throne in heauen, and his kingdome ruleth over all. See Psal. 33.13.14.15.*

2. *Q. Wherefore did he make you?*

A. To^c serue him.

¶ *Psal. 100.3.2.] Know yee that the Lord is God, hee hath made us, and not mee our selues, serue the Lord with gladnesse. See Deut. 10.12.*

3. *Q. How will God bee serued?*

A. As he hath appointed in his Lawes.

¶ *Deut. 12.30.31.32. Beware lest thou aske, saying, How did these nations serue their gods, that I may doe so likewise; Thou shalt not doe so to the Lord thy God. Whatsoeuer I command you, see you doe that; thou shalt put nothing thereto, nor take ought therefrom. See Psal. 119.4.*

Catechisme.

Νομολογία, The Doctrine of the Law.

4. Q. What be those Lawes of God?

A. The ten Commandements.

5. Q. Which bee they.

A. The same which God spake, Exod. 20.1. saying, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage:*

1 Thou shalt have none other gods but me.

2 Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bowe downe to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children unto the third and fourth generation of them that hate mee and shew mercy unto thousands in them that love me, and keepe my commandements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

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4 Remember that thou keepe holy the Sabbath day. Six dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou and thy ſonne, and thy daughter, thy man ſervant & thy maid ſervant, thy cat-tell, and the ſtranger that is within thy gates. For in ſix dayes the Lord made heauen and earth, the ſea and all that in them is, and reſted the ſeuenth day. Wherefore the Lord beſſed the ſeuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

6 Thou ſhalt doe no murther.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteale.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10 Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

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6 Q. Canst thou keepe all these lawes without breaking them?

A. I desire to haue an eye vnto & all Gods Commandements, but such is the ^h wretchednesse of my sinfull nature, that ⁱ when I would doe good, euill is present with mee.

^s Psal. 119.6. *Then should I not bee confounded whilst I haue respect unto all thy Commandements.*

^h Rom. 7.24. *O wretched man that I am.* ⁱ Rom. 7.21. *I finde then by the Law, that when I would doe good, euill is present with me. See Rom. 7.18 19. and Gen. 8.21.*

7. Q. *what punishment is due for the breach of these Lawes?*

A. The ^k curse of God, upon which followes ^l eternall destruction of body and soule.

^k Gal. 3.10. *Cursed is everyone that continueth not in all things which are written in the booke of the Law to doe them.* ^l Math 25.41. *Depart yee cursed into everlasting fire, which is prepared for the deuill and his angels.* R R-

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REDEMPTION.

8. Q. **H**ow doe you escape this punishment?

A. By^m Iesus Christ * alone, that eternallⁿ Sonne of God.

^m Gal. 3. 13. Christ hath redeemed us from the curse of the Law, when hee was made a curse for us. Coloss. 2. 14. 15.

* Act. 4. 12. Neither is there salvation in any other.

ⁿ 2. Per. 1. 17. For he receiued of God the Father honour and glory; when there came such a voice to him from the excellent glory, This is my beloved Sonne in whom I am well pleased. Heb. 1. 2. 3.

9. Q. What hath Christ done to free thee from this punishment?

A. He hath suffered the torments ofⁿ death for mee.

° Hebr. 2. 14. 15. For as much then as the children were partakers of flesh and blood, hee also himselfe tooke part with them, that hee might destroy through death him that had the power of death, that is, the devill: And that he might deliver all them which for feare of death were

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were all their life long subject to bondage,
Hebr.5.7.8.9.*

*10. Q. But seeing Christ was God,
how could he die?*

*A. Christ Iesus was both ^r God and
^q man; and in that hee was God hee
could not die; but being man he ^r dyed
for my sinnes, and rose againe to make
mee righteous.*

*^r Rom.9.5. Of whom are the fathers,
and of whom concerning the flesh Christ
came, who is God over all blessed for e-
ver, Amen. Elay.9.6.*

*^q Phil.2.6.7. Who being in the forme
of God thought it no robbery to bee equall
with God; but he made himselfe of no re-
putation, and tooke on him the forme of a
servant, and was made like unto men,
and was found in shape as a man. 1. Tim.
2.5. ^r Rom.4.25. Who was deliuered to
death for our sins, and is risen againe for
our justification. 1. Pet.2.24.*

πιστολογία, The Doctrine of Faith.

11. Q. Are all saved by Christs death?

*A. No; none but ^r such as lay hold
on him by a lively faith.*

^r Ioh.3.16.18.26. For God so loved

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the world, that hee gave his onely begotten Sonne, that whosoever beleeveth in him should not perisb, but have life everlasting. He that beleeveth in him shall not be condemned, but he that beleeveth not is condemned already. Hee that beleeveth in the Sonne hath everlasting life, and hee that obeyeth not the Sonne shall not see life, but the wrath of God abideth on him. Act. 13.48.

12. Q. What is a lively faith ?

A. A lively faith is a ° full perswasion of my heart grounded on Gods promises, that whatsoever Christ hath done for the salvation of man, hee hath done it as well ° for mee as for any other.

° Rom. 4. 20, 21. Neither did he doubt of the promise of God through unbeliefe, but was strengthened in faith, and gave glory to God, being fully assured that hee which had promised, was also able to doe it. Eph. 3. 12. 17.

° Gal. 2. 20. I live by the faith of the Sonne of God who hath loved mee, and given himselfe for me. Ioh. 20. 28.

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13. Q. *Where haue you the summe of your faith?*

A. *In the Apostles Creed.*

I. *I beleeue in God, the Father Almighty, maker of heauen and earth.*

II. *And in Iesus Christ, his onely Son, our Lord.*

III. *which was conceived by the holy Ghost, borne of the Virgin Mary.*

IV. *Suffered under Pontius Pilate, was crucified, dead, and buried, hee descended into hell.*

V. *The third day hee rose againe from the dead.*

VI. *He ascended into heauen, and sitteth on the right hand of God the Father Almighty.*

VII. *From thence hee shall come to iudge the quicke and the dead.*

VIII. *I beleeue in the holy Ghost.*

IX. *The holy Catholike Church, the Communion of Saints.*

X. *The forgiuenesse of sinnes.*

XI. *The resurrection of the body.*

XII. *And the life everlasting. Amen.*

SAN-

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SANCTIFICATION.

14. Q. **H**ow come you by faith?

A. It is the * gift of God, which the * Lord worketh by the secret operation of his Spirit in my heart, through the outward ⁊ preaching of the Word.

* Phil. 1.29. For unto you it is given for Christ, not onely to beleeve, but also suffer for his sake. Ioh. 6. 56.

* Act. 16. 14. Lydia's heart the Lord opened, that shee attended to the things which Paul spake. Act. 15. 8, 9.

⁊ Rom. 10. 14. 17. How shall they beleeve on him of whom they haue not heard? and how shall they heare without a Preacher? then faith is by hearing, and hearing by the Word of God.

15. Q. How is faith increased in us?

A. By three meanes. * Preaching, ⁊ Prayer, and ^b Sacraments.

* 1. Thess. 1. 5. 8. For our Gospell was

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was not unto you in word onely, but also in power and in the holy Ghost, and in much assurance; your faith also which is toward God spread abroad in all quarters. 2. Theff. 1. 3.

^a Luk. 17. 5. And the Apostles said unto the Lord, Increase our faith. Act 4. 29.

31.

^b Act. 2. 42. And they continued in the Apostles doctrine; and fellowship, and breaking of bread, and prayers.

παιδευτικὴ διδασκαλία, The Doctrine of Preaching.

16. Q. What is Preaching?

A. Preaching is the ^c dividing of the Word aright by a ^d Minister thereunto ^e called.

^a 2. Tim. 2. 15. Study to shew thy selfe approved to God; a workman that needeth not to be ashamed, dividing the Word of truth aright.

^d 1. Cor. 4. 1. Let a man so thinke of us, as of the Ministers of Christ, and ^e dis-

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dispensers of the secrets of God.

^c Heb .5. 4. *No man taketh this honour unto himselfe, but he that is called of God, as was Aaron.*

^e *Euxologia*, The Doctrine of Prayer.

17. Q. *What is Prayer?*

A. Prayer is the ^f opening of the hearts desire ^g unto God in the ^h name of Christ.

^f 1, Sam. 1. 13. 15. *Hannah spake in her heart, I haue powred out my soule before the Lord.*

^g Psal. 50. 15. *Call upon mee in the day of trouble, and I will deliver thee, and thou shalt glorifie mee.* Iam. 1. 5.

^h Iob. 16. 23. *Verily, verily I say unto you, whatsoeuer yee aske the Father in my name, he will giue it you.* Dan. 9. 17.

18. Q. *After what manner ought you to pray?*

A. As Christ taught his Disciples in that forme, commonly called the Lords Prayer. *Our Father which art in heauen,*

I.

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I. Hallowed be thy Name.

II. Thy kingdome come.

III. Thy will bee done in earth as it is in heaven.

IV. Giue us this day our daily bread.

V. And forgine us our trespasses, as we forgine them that trespass against us.

VI. And leade us not into temptation, but deliver us from euill.

For thine is the kingdome, and the power, and the glory, for ever, and for ever. Amen.

Μυστήρια, The Doctrine of the Sacraments.

19. Q. What be Sacraments?

A. Sacraments are ⁱ signes and ^k seales ordained ^l of God, for the strengthening of the faith of the remission of our finnes, and of our salvation in Christ Iesus.

^l Gen. 17. 11. Tee shall circumcise the fore skin of your flesh, and it shall bee a signe of the covenant betweene mee and you. ^k Rom. 4. 11. After he received the signe

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*signe of circumcision as the seale of the
rightcounesse of the faith which hee had
when he was uncircumcised.*

¹ Gen. 17. 10. *This is my covenant
which yee shall keepe.* Math. 28. 19. Math.
26. 26. 27.

20. *Q. How many Sacraments bee
there?*

*A. Two onely in the new Testa-
ment; ^m Baptisme and the Lords Sup-
per.*

^m 1. Cor. 10. 1, 2, 3, 4. *All our Fathers
were under the cloud, and passed thorow
the Sea, and were all baptized unto Moses
in the cloud, and in the Sea, and did all
eat the same spirituall meat, and did all
drinke the same spirituall drinke : for
they dranke of the spirituall rocke that
followed them; and the rocke was
Christ.*

21. *Q. What profit have you by Bap-
tisme?*

*A. I beleeve, that ^a in Baptisme my
sinnes are forgiven mee, for that as
the water washeth away the filth of my
body;*

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body; so the^o blood of Christ^r sprinkled upon my soule, doth^a cleanse mee from all sinne.

^a Act. 2. 38. *Amend your lines, and bee baptized every one of you in the name of Iesus Christ, for the remission of sinnes.*

^o Ephes. 1. 7. *By whom we have redemption through his blood, ever the forgiveness of our sinnes, according to his rich grace.* ^r Hebr. 10. 22. *Let us draw neere with a true heart in assurance of faith, sprinkled in our hearts from an evill conscience and washed in our bodies with pure water.*

^a 1. Ioh. 1. 7. *The blood of Iesus Christ his Sonne, cleanseth us from all sinne.*

22. Q. *What profit have you by the use of the Lords Supper?*

A. As I receiue the^r bread and wine into my body, to become wholly mine: so I beleeeve that my soule receiveth withall the^r body and blood of Christ Iesus, with his^r righteousness to the^r sealing up of my everlasting saluation by the holy Spirit.

B

1. Cor.

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^r 1. Cor. 11. 23. 24. 25. Tooke bread—
and said, Take eat—, also the Cup—this
doe, as oft as you drinke it in remembrance
of me.

^f 1. Cor. 10. 16. The Cup of blessing
which we blesse, is it not the Communi-
on of the bloud of Christ? the Bread
which we breake, is it not the Communi-
on of the bodie of Christ? ^r 1. Cor. 1.
30. But wee are of him in Christ Iesus,
who of God is made unto us wisdom, and
righteousnesse, and sanctification, and re-
demption.

^u Eph. 1. 13. Wherein also after that yee
beleaved, yee were sealed with the holy
Spirit of promise.

23. Q. Seeing thou receivest such great
benefits by the use of the Lords Supper,
how oughtest thou to prepare thy selfe, that
thou mayest be thought worthy to be parta-
ker of those great blessings?

A. I must diligently sift and ^x exa-
mine my selfe.

^x 1. Cor. 11. 28. Let a man therefore
examine himselfe, and so let him eat of
this

Catechisme.

this bread, and drinke of this cuppe.

24. Q. *Of what things oughtest thou to examine thy selfe?*

A. Of three things especially. 1. As concerning my *faith*, whether I ^r stand strongly in the true faith. 2. Concerning my *repentance*, which consists of ² contrition and sorrow for sinne, with a hearty ^a confession and acknowledgement of it, an utter detestation and ^b forsaking of sinne, with a ^c resolution and purpose to liue godly hereafter. 3. Concerning my *charitie*, desiring to ^d reconcile my selfe to them whom I have offended, and ^e forgiuing from the ^f heart those that have offended me.

^v 2. Cor. 13. 5. *Prove your selves whether you are in the faith, examine your selves.* 1. Cor. 16. 13.

² Psal. 51. 17. *The sacrifice of God is a broken spirit, a broken and a contrite heart, O God thou wilt not despise,* 2. Cor. 7. 9. 10. 11.

¹ 1. Ioh. 1. 9. *If we acknowledge our sinnes, he is faithfull and just to forgive us*

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our sinnes, and to cleanse us from all unrighteousnesse. Luk. 15. 18. 19.

^b *Prov. 28. 13. He that hideth his sins shall not prosper, but he that confesseth and forsaketh them shall finde mercie. Rom. 7. 15. 16, 17.*

^c *Plam. 119. 106. I haue sworne, and am stedfastly purposed to keep thy righteous judgements. Psal. 119. 176.*

^d *Matth. 5. 24. Leave thine offering before the Altar, goe thy way, first be reconciled to thy brother, and then come and offer thy gift. Rom. 12. 18.*

^e *Coloss. 3. 12. 13. Now therefore as the Elect of God, holy and beloved, put on tender mercy, kindnesse, humblenesse of minde, meeknesse, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrell to another; even as Christ forgave you, even so doe you, Matth. 18. 21. 22.*

^f *Matth. 18. 35. So likewise shall my heavenly Father doe unto you, except you forgive from your hearts, each one to his brother their trespasses. Ephes. 4. 32.*

The

Catechisme.

The Summe of the Catechisme, shewing most manifestly how one Question dependeth on another, all throughout.



God made mee; & he made mee to serve him, and I must serve him as he hath appointed in his Lawes; and those Lawes are commonly called the ten Commandments of God. These Commandments of God I confesse I am not able to keep, but by reason of the sinfulness of my nature doe breake them continually: and I acknowledge that for the breach thereof, the punishment due is the curse of God and eternall destruction. But my hope is, though I doe violate and breake Gods Precepts, to escape this punishment by Iesus Christ, that Emanuel, God and man in one person, who to free mee from this curse and destruction, hath, as hee was man, suffered the torments of death in my stead.

The Summe of

stead. Of these his sufferings I reape the benefit, because I lay hold thereon, by a true and a lively faith, as belonging unto me. By this faith I liue as I am a Christian, and I acknowledge it not to spring from mine owne power or free-will, but to be the gift of God wrought in my heart by the secret operation of the Spirit through the ministry of the Word. And as it is thus wrought in my heart, so it is also increased and made strong by Preaching, which is diuiding of the Word aright; by Prayer, which is the opening of the hearts desire to God, especially in that forme Christ hath taught me; and by the Sacraments, which are signes and seales ordained of God for the confirming of faith. Of these Sacraments I acknowledge onely two, to wit, Baptisme, wherein my sinnes are forgiven mee, and whereby I am entered and admitted into the Church; and the Lords Supper, whereby I am nourished up as a member of the Church, by eating of Christs body, and drinking of Christs blood spiritually, to the sealing up
of

the Catechisme.

of my everlasting salvation. These so great benefits that I receive by the use of the Lords Supper, doe teach mee to prepare my selfe to come with all due reverence to the partaking of those holy mysteries; and that preparation is performed by examining of my selfe; and that examination must be especially about three things: 1. As concerning my faith: 2. As concerning my repentance: 3. As concerning my charitie.

B 4

The

The Summe of the Summe.
Our Catechetical Doctrine
 consists on this *πεντάγωνον*, or
five Pillars.

Νομολογία	}	the Law.
Πιστολογία,		Faith.
Πεποιητολογία		The Do- ctrine of Preaching.
Ευχολογία,		Prayer.
Μυστηριολογία,		the Sacraments.

The Summe of all.
God Created me by his Power.
Christ Redeemed me by his Mercy.
The holy Spirit Sanctifieth me by his
Grace.



PRAYERS.

A Prayer in the morning at your rising.

ILaid me down and slept, and
rose vp againe, for the Lord
sustained me. Now I beseech
the same Lord, even for
Christs sake, who of his good grace
hath preserued me this last night, and
brought me safe to the light of this day,
to keep me in his feare, that I may love
him heartily, and serue him sincerely
from this time forth for evermore.
Amen.

Or thus.

ILaid mee downe, and quietly
I slept, and rose againe:
For why? I know assuredly,
The Lord did mee sustaine.

Prayers.

O Lord, which now of thy good grace
Hast brought mee to this light,
Grant mee (for Christs sake) now and aye
To love and serve thee right.

A short Meditation or Prayer, for the
whol fore-noone, which you may often
revolve in your minde, as you are at
worke, or going about your businesse.

PSALME 119. 5.

O Lord that my wayes were made
so direct, that I might keepe thy
Statutes; so should I not be confound-
ed whilest I have respect unto all thy
Commandements.

Or thus.

O Would to God it might thee please
my wayes so to addresse,
That I might both in hart and voice
thy Lawes keepe and confesse.
So should no shame my life attaint
whilst I thus set mine eyes,
And bend my minde alwayes to muse
on thy sacred decrees.

Grace

Graces.

Grace before meat for one person.

Lord blesse these good creatures of
thine to my use, and sanctifie mee
ever to thy holy service, through Iesus
Christ my Lord and onely saviour.

Or thus,

Good Lord so fit mee for thy selfe,
and these good gifts for mee:
That I may daily die to sinne,
and ever live to thee. Amen.

Grace before meat for moe persons.

Lord blesse us and these good gifts
that we are about to receive of thy
bounteous liberality, through the me-
rits of our Lord & Saviour Christ Iesus.

God save his Church, our King and
Realme, God send us peace of consci-
ence and life everlasting. Amen.

Or thus.

THou God of Glory, King of blisse,
which giv'st our bodies food;
Give it such strength Lord by thy word,
that it may may doe us good.

God

A briefe and easie

*God save his Church, and holy flock,
our gracious King defend:
Lord make us carefull by thy grace
our lives for to amend. Amen.*

Grace after meat for one person.

Lord I praise thy holy name for this
good refreshing; I beseech thee
good Lord make me truly thankfull for
all thy loving mercies in Iesus Christ.

Or thus.

As thou hast fed my body, Lord,
with these good gifts of thine:
So cause me now and evermore
to praise thy power divine. Amen.

Grace after meat for moe persons.

THe Lord of heaven and earth, who
hath created, redeemed, and pre-
sently fed us, be blessed and praised both
now and evermore.

God save his Church, preserve the
Kings Majesty, grant the Gospell a free
passage, and hasten the comming of our
Lord

Prayers.

Lord Christ Iesus. Amen.

Or thus.

THe Lord, that hath created us,
and us redeem'd from thrall,
And now hath fed us graciously,
be blest and prais'd for all.
His Church God save, our King maintaine,
and to the Gospell send
Free passage over all the earth,
unto the worlds end. Amen.

A short Meditation or Prayer for the
whole afternoone, which you may often say
as you are at your worke, or going about your
businessse.

PSAL. 143. 10.

TEach me (O Lord) to do the thing
that pleaseth thee, for thou art my
God: let thy loving Spirit leade me forth
into the land of righteousness. Quicken
mee (O Lord) for thy names sake, and
for thy righteousness sake bring my
soule out of trouble.

Or thus.

TEach mee to doe thy will, for thou,
thou art my God, I say:

Let

Prayers.

*Let thy good Spirit into the land
of goodnesse mee conuay.
For thy names sake with quickning grace
aliue doe thou mee make;
And out of trouble bring my soule,
even for thy justice sake.*

*A Prayer in the Evening at your
going to bed.*

MY bed is as a grave, and my sleepe
is the image of death. Thou
LORD, who onely knowest whether I
shall awake againe, vouchsafe of thy
gracious goodnesse, even for Christs
sake, to receive mee to thy mercy; that,
whether I wake or sleepe, I may bee
thine. And in this confidence I will lay
mee downe in peace and take my rest,
for it is thou Lord onely that makest me
dwell in safetie.

Or thus.

I Goe to bed as to my grave;
God knowes when I shall wake:
But Lord for Christs sake I thee pray
mee to thy mercy take.

Prayers.

*In peace therefore lie downe will I
taking my rest and sleepe,
For thou onely wilt mee O Lord
alone in safetie keepe.*

A Prayer to bee said before Catechizing.

O Pen our eyes (O Lord) that wee
may see the wonderous things of
thy law: that by them, as by a glasse, wee
may see our owne weaknesse, and by our
weaknesse our wickednesse, & by them
both, our wretchednesse. Then cause
the sweet comforts & consolations con-
tained in thy Gospell to shine into our
soules by a true and a lively faith in
Christ Iesus; beseeching thee to blesse
all those thine own holy ordinances
which thou hast given us for the increa-
sing of that faith. And Lord grant that
our dry and stony hearts may, by the
sweet dewes & showers of thy heaven-
ly Spirit effectually working in those
ordinances, be so moistned and softened
that as good ground they may be ever
yeelding forth good fruit to the glori-
fying

Prayers.

fying of thy Name, to the suppressing of sinne, and to the increasing of vertue, through Iesus Christ our Lord: to whom with the Father and the holy Spirit, be all glory and praise, now and for evermore. *Amen.*

Or this Psalme, which is all one in effect with the Prayer, may bee sung by the company, the master of the family beginning it

Creation.

Open our eyes (Lord) of thy Law
the wonders for to see,
And thereby know our weake estate,
and dolefull miserie.

Redemption.

Then Lord vouchsafe thy Spirit of grace
to send into our minde,
That in thy Sonne our Saviour
we may redemption finde.

Sanctification.

And of this grace confirme the faith
by all those meanes (O Lord)

Of

Prayers.

Of Preaching, Prayer, and Sacraments,
which thou dost us afford.

And grant the use of these, in us
may make thy grace to spring,
That to thee in thy glory Lord
we may for ever sing.

The Doxologie.

All glory to the Trinitie
that is of mightiest most,
The living Father and the Sonne,
and eke the holy Ghost:

As it hath beene in all the time
that hath beene heretofore,
As it is now, and so shall be
hence forth for evermore.

A Prayer to be said after Catechizing.

O Almighty Lord God, which hast taught
us in thy holy Word how that thou hast
Created us for thy service: wee pray thee give
us grace to remember thee our Maker, even
all our dayes, committing our soules unto thee
in well-doing, as unto a faithfull Creator. Lord
kniit our hearts unto thee, that we may for ever
feare thy Name. C And

Prayers.

And thou, most gracious Saviour, which hast wrought such a plentiful *redemption* for us: wee pray thee give us grace to live so much time as remaineth in the flesh, not to our selves, but to thee that hast redeemed us; knowing that wee were delivered out of the hands of our enemies, that wee might serve thee in holinesse and righteousnesse all the daies of our life.

And thou, O blessed Spirit, the Lord and giver of life, which *bestowest* that precious gift of *faith* upon us by which we live, and for the confirmation of that faith, hast set up the holy ordinances of Preaching, Prayers and Sacraments in the Church: wee humbly beseech thee give us grace to make such a conscience in the use thereof, that our faith being thereby settled, we may have peace towards God through our Lord and Saviour Iesus Christ: that so waiting upon thee in those holy means thou hast afforded us for our growth in pietie here, wee may for ever enjoy thy comfortable presence in that everlasting kingdom of glory hereafter. *Amen* and *Amen*.

The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen*.

Or

Prayers.

On this Psalm, gathered out of the Catechisme, may be sung by the Company.

Creation.

O Lord, that hast us made and fram'd
by thine almightie Word,
Grant us thy seruants of thy power
the praises to record.

Lord knit our hearts so fast to thee
that we may feare thy name;
And muse on all thy wondrous workes,
and spread thy worthy fame.

Redemption.

O Blessed Lord that hast us pluckt
from out of Satans hands,
And wrought our full Redemption
from his accursed bandes:

This goodnesse laid before our face
make us behold alwayes,
That of thy truth we may the trace
tread surely all our dayes.

Prayers.

Sanctification.

O holy Ghost, the Lord of life
and fountaine of all good,
By whom our soules are Sanctified
through faith in Christ his blood:
Wee pray thee let thine ordinances
haue such power to our minde,
That in the use of them wee may
true joy and comfort finde.

The Eulogie

The grace of our Lord Iesus Christ,
the love of God the Father,
The comfort of the holy Spirit
be with us now and ever.

JAMES 5. 13.

Is any among you afflicted? let him pray:
is any merry? let him sing.

H E B. 10. 24. 25.

Let us consider one another to provoke un-
to love and to good workes; not forsaking
the fellowship that we have among our selves,
as the manner of some is; but let us exhort one
ano-

Prayers.

another, and that so much the more, because ye see the day draweth neere.

COLOSS. 3. 16. 17.

Let the word of Christ dwell in your richly in all wisdom, teaching and admonishing one another ; in Psalmes, and Hymnes, and spiritual Songs, singing with a grace in your hearts to the Lord ; and whatsoever ye doe in word or deed, do all in the name of the Lord Iesus, giving thanks to God, even the Father, by him.

THO. VIC

FINIS.

